

University of Montana

## ScholarWorks at University of Montana

---

Syllabi

Course Syllabi

---

Spring 2-1-2019

### PHL 467.01: NCCP - Nietzsche

Paul Muench

*University of Montana - Missoula*, paul.muench@umontana.edu

Follow this and additional works at: <https://scholarworks.umt.edu/syllabi>

## Let us know how access to this document benefits you.

---

### Recommended Citation

Muench, Paul, "PHL 467.01: NCCP - Nietzsche" (2019). *Syllabi*. 10347.

<https://scholarworks.umt.edu/syllabi/10347>

This Syllabus is brought to you for free and open access by the Course Syllabi at ScholarWorks at University of Montana. It has been accepted for inclusion in Syllabi by an authorized administrator of ScholarWorks at University of Montana. For more information, please contact [scholarworks@mso.umt.edu](mailto:scholarworks@mso.umt.edu).

**office:** LA 151 **office hours:** T 2-3, W 12-3, or by appointment

**mailbox:** LA 152 **email:** paul.muench@umontana.edu **office phone:** (406) 243-2351

---

# Nietzsche

Tuesday/Thursday, 12:30-1:50 p.m., LA 146

In this course we will examine some of the principal writings of Friedrich Nietzsche (1844-1900). Our focus will be on Nietzsche’s attempt to provide what he calls a genealogy of morality, which consists of an investigation into the origin and function of western moral values, and of morality in general. We will consider in some detail the following topics: (1) the very notion of genealogy and the nature of Nietzsche’s project; (2) Nietzsche’s attack on the Judeo-Christian system of values; and (3) Nietzsche’s perspectivism (his view that knowledge is accessible only from a particular perspective). Our aim will be both to understand Nietzsche’s attack on morality and to evaluate it critically. We shall consider whether Nietzsche’s attack on Christianity is plausible, shall critically examine the new ideal of the human being he proposes and the kind of values he thinks should replace the old morality, and question whether Nietzsche’s perspectivism undermines his own position on morality.

## Course Requirements

- |                             |     |
|-----------------------------|-----|
| 1. Attendance/Participation | 10% |
| 2. Short Papers             | 40% |
| 3. Longer Paper             | 30% |
| 4. Take-Home Final Exam     | 20% |

## Readings

### Books

These books are required and can be purchased at the UM bookstore (it may also be worth checking the prices at [www.amazon.com](http://www.amazon.com) or [www.bookfinder.com](http://www.bookfinder.com)); they are on two hour reserve in Mansfield Library.

1. Friedrich Nietzsche, *Beyond Good and Evil*, trans. Walter Kaufmann (Vintage Books, 1989 [1886]; ISBN 978-067972650)
2. Friedrich Nietzsche, *On the Genealogy of Morality*, trans. Maudemarie Clark and Alan J. Swensen (Hackett, 1998 [1887]; ISBN 978-087220832)

### Recommended:

1. *The Nietzsche Reader*, eds. Keith Ansell Pearson and Duncan Large (Blackwell, 2006; ISBN 978-063122543)

### Additional Required Readings (Course Packet)

I will make available a PDF of additional required readings in Moodle. I suggest that you print this file at AG Quick Copy in the UC and have it bound. Double-sided printing costs \$0.15 per page. The file is formatted to be printed double-sided with the pages being flipped on the long edge (portrait).

### **Moodle**

This course has a Moodle page (<https://moodle.umt.edu>). For more information on how to access Moodle, login and then select Moodle 101 for Students (<https://moodle.umt.edu/enrol/index.php?id=979>).

### **Email**

Any email that I send to the class will be sent to your university email address via Moodle. It is your responsibility to check your email on a regular basis.

### **Office Hours**

My office is located in the Liberal Arts Building, room LA 151. My office hours this semester are Tuesdays, 2-3 and Wednesdays, 12-3. If these times are not convenient or there are not any appointments available, I am happy to make an appointment with you for another time. You are also welcome to stop by my office without an appointment. I am often there outside of scheduled office hours.

To make an appointment, please use **Starfish** (<http://www.umt.edu/starfish/default.php>). For directions on how to use Starfish, try these two links:

<http://www.umt.edu/starfish/for-students/default.php>

<http://www.umt.edu/starfish/for-students/Students-Scheduling-Appointments.pdf>

### **Accommodation for Disabilities**

Whenever possible, and in accordance with civil rights laws, the University of Montana will attempt to provide reasonable modifications to courses for students with disabilities who request and require them. Please feel free to set up a time with me to discuss any modifications to this course you may require. For more information, contact Disability Services for Students, located in the Lommasson Center, room 154 (<http://www.umt.edu/dss>).

### **Attendance and Participation**

Your attendance and participation are crucial for the success of this class and will play a significant role in determining whether or not our time together proves to be intellectually fulfilling. As many of you probably know, it is a university requirement that you attend all class meetings for courses in which you are enrolled (See “Class Attendance/Absence Policy,” <http://catalog.umt.edu/academics/policies-procedures>). In my experience, students also get the most out of those classes that they regularly attend. In this course I will take attendance. Everyone may miss three classes, no questions asked (and no justifications/explanations required). After that, each absence will reduce your attendance/participation grade by 10% (that

is, 1% of your final grade). If you have to miss a class, it is your responsibility to hand in ahead of time any work that is due and to obtain any new assignments that are handed out.

Participation has many facets and might be compared to citizenship. Those who are good classroom citizens are those who do three things: (i) come to class prepared, having read and thought about the assignment; (ii) take an active role in class discussions, sharing their critical insights and raising questions that help to generate further discussion and reflection; (iii) take an active role in learning the names of and respectfully listening to their fellow classmates, and in helping to foster a learning environment where all feel welcome to participate and respected as fellow inquirers regardless of the extent to which we may or may not happen to agree about a given topic under investigation.

## **Short Papers**

You will be required to write five short papers, each of which should be no longer than one single-spaced, typed page (with normal margins and 12 point font size). These assignments will be worth 40% of your final grade. I will count the four best short papers you submit. Short papers cannot be handed in late.

## **Longer Paper**

You will be required to write one longer paper. It should be about 6-8 pages/2100-2800 words and will be worth 30% of your final grade. Graduate students will be graded at a higher standard than undergraduates, and will be required to write a longer final paper (about 12-15 pages/4200-5250 words instead of the 6-8 page paper required of undergraduates). Longer papers that are handed in late will normally be penalized one-third of a letter grade for each day that they are late.

## **Take-Home Final Exam**

You will be required to complete a take-home final exam at the end of the term. This exam will be worth 20% of your final grade.

## **The Art of Reading**

Reading, like writing, is an art that can only be acquired through extensive and intensive practice. In general, you should plan to read each assignment for this course two times before you come to class: (i) read it through once to get a sense of the overall shape of the discussion and what the chief issues and questions seem to be; (ii) read it a second time, going more slowly and with an eye to how the different parts hang together. As Thoreau put it, “To read well, that is, to read true books in a true spirit, is a noble exercise, and one that will task the reader more than any exercise which the customs of the day esteem. It requires a training such as the athletes underwent, the steady intention almost of the whole life to this object. Books must be read as deliberately and reservedly as they were written” (“Reading,” *Walden*).

## **Plagiarism/Academic Dishonesty**

I will not tolerate cheating or plagiarism or other forms of academic dishonesty in this course. In addition to being a violation of the University of Montana Student Conduct Code

(<http://www.umt.edu/student-affairs/Dean%20of%20Students/default.php>), cheating harms your fellow students by giving you an unfair advantage, and harms you since you thereby fail to take yourself seriously. In general, the first instance of cheating or other forms of academic dishonesty will result in a failing grade (“F”) for the course and will also be subject to University sanction.

## Schedule of Readings and Assignments

(Subject to change with advance notice)

CP=Course Packet

$\alpha$  = Alpha short paper group

$\beta$  = Beta short paper group

$\gamma$  = Gamma short paper group

### Week 1

H 1/10

Introduction

“Letter to Georg Brandes, April 10, 1888,” **CP #1**

### Week 2

T 1/15

(1) “Schopenhauer as Educator” (1874), §§ 1-3, **CP #2**

(2) “The Untimely Ones,” §§ 1, 3, *Ecce Homo* (1888), **CP #3**, 112; 114-115

H 1/17

“Schopenhauer as Educator” (1874), §§ 4-6, **CP #2**

### Week 3

T 1/22

“Schopenhauer as Educator” (1874) §§ 7-8, **CP #2**

**$\alpha$ : Short Paper #1 Due**

H 1/24

(1) 1886 Prefaces to *Human, All Too Human* (1878), **CP #4**

(2) “*Human, All Too Human*,” *Ecce Homo* (1888), **CP #3**, 115-120

**$\beta$ : Short Paper #1 Due**

### Week 4

T 1/29

(1) 1886 Preface to *Daybreak* (1881), **CP #5**

(2) 1886 Preface to *The Gay Science* (1882), **CP #6**

(3) “*Daybreak*” and “*The Gay Science*,” *Ecce Homo* (1888), **CP #3**, 120-123

**$\gamma$ : Short Paper #1 Due**

H 1/31

*The Gay Science* (1882): Book I, §§ 1-2, 4, 7, 11, 26, 34, 54; Book II, §§ 57-60, 72, 76, 78, 99, 107; Book III, §§ 108-112, 117, 120-121, 124, **CP #7**

**$\alpha$ : Short Paper #2 Due**

*Beyond Good and Evil=BGE*

Week 5

T 2/5      *The Gay Science* (1882): Book III, §§ 125, 127, 264-275; Book IV, §§ 276-280, 283, 289-290, 301, 310, 319, 322, 324-325, 327, 334-335, 339-342, **CP #7**  
**β: Short Paper #2 Due**

H 2/7      (1) *Thus Spoke Zarathustra* (1883-1885): “Zarathustra’s Prologue”; “Zarathustra’s Discourses, Part I”: “Of the Three Metamorphoses”; “Of the Despisers of the Body”; “Of the Thousand and One Goals”; “Of the Bestowing Virtue,” **CP #8**  
(2) “*Thus Spoke Zarathustra*,” *Ecce Homo* (1888), **CP #3**, 123-134  
**γ: Short Paper #2 Due**

Week 6

T 2/12      *Thus Spoke Zarathustra* (1883-1885): “Zarathustra’s Discourses, Part II”: “Of Self-Overcoming”; “Of Immaculate Perception”; “Of Redemption”; “Zarathustra’s Discourses, Part III”: “Of the Vision and the Riddle”; “Of the Spirit of Gravity”; “The Convalescent”; “Zarathustra’s Discourses, Part IV”: “The Sleepwalker’s Song”; “The Sign,” **CP #8**

H 2/14      (1) Preface, *BGE*, 1-3  
(2) “Part One: On the Prejudices of Philosophers,” §§ 1-11, *BGE*, 7-19  
(3) “*Beyond Good and Evil*,” *Ecce Homo* (1888), **CP #3**, 134-135

Week 7

T 2/19      “Part One: On the Prejudices of Philosophers,” §§ 12-23, *BGE*, 19-32  
**α: Short Paper #3 Due**

H 2/21      “Part Two: The Free Spirit,” §§ 24-44, *BGE*, 33-56  
**β: Short Paper #3 Due**

Week 8

T 2/26      (1) “Part Three: What is Religious,” §§ 45-62, *BGE*, 57-76  
(2) “Part Four: Epigrams and Interludes,” §§ 63-115, *BGE*, 77-85  
**γ: Short Paper #3 Due**

H 2/28      (1) “Part Four: Epigrams and Interludes,” §§ 116-185, *BGE*, 86-94  
(2) “Part Five: Natural History of Morals,” §§ 186-203, *BGE*, 95-118  
**α: Short Paper #4 Due**

Week 9

T 3/5      “Part Six: We Scholars,” §§ 204-213, *BGE*, 119-141  
**β: Short Paper #4 Due**

H 3/7      (1) “Part Seven: Our Virtues,” §§ 214-239, *BGE*, 143-170  
(2) “Part Eight: Peoples and Fatherlands,” §§ 240-256, *BGE*, 171-198  
**γ: Short Paper #4 Due**

Week 10

T 3/12

(1) "Part Nine: What is Noble," §§ 257-296, *BGE*, 199-237

(2) "Aftersong," *BGE*, 238-245

**α: Short Paper #5 Due**

H 3/14

*The Gay Science* (1887): Book V, §§ 343-346, 349, 354-357, 360-361, 369-370, 372-374, 377, 380-382, **CP #9**

**β: Short Paper #5 Due**

*On the Genealogy of Morality=GM*

Week 11

T 3/19

(1) Preface, *GM*, 1-7

(2) "First Treatise: 'Good and Evil,' 'Good and Bad,'" §§ 1-9, *GM*, 9-19

(3) "*The Genealogy of Morality*," *Ecce Homo* (1888), **CP #3**, 135-136

**Longer Paper Topics Handed Out**

**γ: Short Paper #5 Due**

H 3/21

"First Treatise: 'Good and Evil,' 'Good and Bad,'" §§ 10-17, *GM*, 19-33

Week 12

**No Class (Spring Break)**

Week 13

T 4/2

"Second Treatise: 'Guilt,' 'Bad Conscience,' and Related Matters," §§ 1-11, *GM*, 35-50

H 4/4

"Second Treatise: 'Guilt,' 'Bad Conscience,' and Related Matters," §§ 12-25, *GM*, 50-66

Week 14

T 4/9

**Workshop Longer Papers**

H 4/11

"Third Treatise: What Do Ascetic Ideals Mean?" §§ 1-11, *GM*, 67-84

Week 15

T 4/16

"Third Treatise: What Do Ascetic Ideals Mean?" §§ 12-19, *GM*, 84-100

**Longer Papers Due**

**Take-Home Final Exam Handed Out**

H 4/18

"Third Treatise: What Do Ascetic Ideals Mean?" §§ 20-28, *GM*, 101-118

Week 16

T 4/23

*Ecce Homo: How One Becomes What One Is* (1888) (selections), **CP #10**

H 4/2

**Conclusion**

Week 17

T 4/30

**Take-Home Final Exam Due**